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JULIUS EICHMAN.
EDITOR AND PUBLISHER.

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San Francisco, August 25th 1859.

Poetry.

MY HEART IS NOT HERE.

My heart is not here, 'mid the laughter and song
That gladdens the souls of this gay, godless throng;
'Tis far, far away where old forests sing,
Where insects are sporting, and soft breezes spring:
The light, though reflected—so fair to behold!—
From diamond and ruby, and silver and gold—
Yet my heart giveth forth where the sun sinks to rest,
And throws his last beams on the dark Sierra's breast.
Here are coral and quartz, and exquisite perfume,
And all things to dazzle that art can assume;
Yet sweeter to me is the breeze that steals o'er
The plants of the Rhineland and perfumed shore.
There is many a laugh in this bright merry room,
Still one languid eye tells of one heart of gloom;
I'll flee far away from the music and dance,
There's song and there's joy where the blue waters glance!
Away let me haste from the gay masquerade,
Ere its false charms, seductive, my heart have betrayed;
Going forth by the lake, and the old mossy mill,
Scenes rural and peaceful my vision shall fill.
And there I will muse in my own native vale,
While every gay blossom shall tell me a tale
How there I may worship my Father above
And sing with creation the depths of his love.

Beautiful Extract.

One day the Queen of Sheba gave Solomon a ring, with many score of oxen.

She bade him bestow it on the wisest of his sages. So Solomon commanded his wise men to appear before him, on the full moon. They came from Bethel and Dan, the court and the school of the prophets.

Then King Solomon, arrayed in regal robes, sat on his throne, the sceptre of Israel in his right hand. The Queen of Sheba sat beside him. He commanded his sages to speak. Many opened their mouths and discoursed right eloquently.

They told of many wondrous things. The eyes of the queen shone like dew-drops which quiver at sunrise on the peach blossoms. Solomon was sad.

At last one arose of courtly mien. He told of wondrous cities in far off lands. How the sun scalds the dew in Sahara. How it forsakes the chill north for whole months, leaving the cool moon in its own place. He spoke of the fleets that go down into the sea; he told how they weave wax at Tyrus, spin gold at Ophir; of the twisted shell that comes from Orba; and the linen in Egypt, that endures the fire. He spoke of fleets, of laws, of the art that makes man happy.

"Truly he is wise," said the King, "but let others speak."

Another came forth—he was young in years. His cheek was burning with enthusiasm. The fire of genius shone in his eye like the day star, when all others are swallowed up in light. He spoke of the works of the great One. Told how the cedar of Lebanon, when the sun kisses its forehead, lifts up its great arm with a shout, shaking off the feathery snow in winter, or the pearly dew of autumn, to freshen the late calma that glitters at its foot. He spoke of the elephant, the antelope, the jackal, the eagle, and the mule. He knew them all. He told them of the fish that make glad the waters, as the seasons dance and frolic round about their heads. He sang, in liquid softness, of the daughters of air who melt the heavens into song, he arose to the stars, spoke of old chaos, of the world, the offering of love; he spoke of the stars Mazzargth, and the tall ladder Jacob saw. He sang again the song of creation.

"He is wiser than Solomon," said the King. "To him belongs the prize."

But at that moment some men, in humble garb, brought a stranger unwillingly along. His raiment was poor, but comely and snow-white The seal of labor was on his hand, the dust of travel covered his sandals. His beard long and silvery, went down to his girdle A sweet smile, like a sleeping infant's, sat, unconscious on his lip. His eye was the angel's lamp, that burns, in still devotion, before the court of paradise. As he leaned on his shedherd' staff, in the gay court, a blush like a girl's stole over his cheek.

"Speak," said the King.

"I have nothing to say," exclaimed the hoary man, "I know only how unwise and frail I am. I am no sage.,

And Solomon's countenance arose. "By the sceptre of El-Shaddai, I charge thee to speak, thou ancient man."

Then he began; "My study is myself, my acts, my sentiments. I learn how frail I am. I, of myself, can do nothing. I listen to that voice within, and I know all, I can do all." Then he spoke of his glees and his gloom, his hopes, his aspirations, and his faith. He spoke of nature, the modest trees, the pure golden stars. When he came to Him, who is ALL IN ALL, he bowed his face and was dumb.

"Give him the ring," said Solomon. "He knows himself, he is the wisest. The spirit of the HOLY ONE, is in him."

"Take back the gift," said the sage. "I need it not. He that knows himself needs no reward. Alas! I do but feebly know myself. I deserve no ring. Let me return to my home and my duty.—*Parlor Annual.*

INTERESTING PEOPLE.—When you hear a man spoken of as being interesting, depend upon it he is a ninny.

P. S. This remark does not apply to a woman.

SINGING.—Good singers who wish to maintain dignity of character, should not be too ready in exhibiting their vocal powers. Somehow, it is difficult for a man who sings much in company to make himself respected.

LYING.—If a person tells a notorious and improbable lie, the best way is to match it with one still greater. This is the true method of flooring a bouncer.

The Rothschild's.

They are winding up and going into retirement. The threat of Louis Napoleon to confiscate all their interest in France, if they raised one eagle in coin for Austria, has completely terrified them. We were right some months ago in this conjecture. The Rothschild's foresee a terrible war in Europe, and a reaction in the value and nature of the 'property.' The square bits of paper upon which vast armies were heretofore maintained, won't much longer avail.

Napoleon does his own financeering, and England is no longer good for loans. A descent on Ireland of only 50,000 Frenchmen, with O'Neil or McMahon at their head, and John Mitchell in the crowd, would send down British consols fifty per cent. in twenty four hours. The Rothschild's can discover something in the future, which warns them to step aside. From the Irish *News* we extract a sketch of the Rothschild family:

"In 1643 was born at Frankfort on the main, Meyer Anselem Rothschild, of poor Jewish parents. Meyer got a liberal education, but the bent of his mind was antiquarianism—numismatic especially. The love of old coins predominated in his nature, and laid the foundation of his worldly prosperity. He got rich by slow degrees, and became at last banker to the Elector of Hesse Cassel, and other struggling Princes of Germany, he contrived to make a handsome thing out of them, and in this way came to be known to the European Princes at large.

This sure, safe, solid old gentleman died in 1811, leaving his five sons and five daughters heirs to his enormous wealth, and the sure and cautious maxims by which he himself had made such heaps of money. He bid them in the first place, like the man in the fable, "stick together," and in the next, "be satisfied with slow and steady gains." They followed his advice and worked through life in partnership—Anselm in Frankfort, Solomon at Vienna, Charles in Naples, James in Paris, and Nathan in London.

They became five great powers, and the net-work of their negotiations and operations was spread all over the continent.—After the fall of Napoleon, the rulers of exhausted Europe did not well know were to get money to keep themselves above water. In their distress they applied to the Rothschild's, and France, England, Austria, Prussia, Russia, and the rest obtained the needful from the shrewd members of marsupial family. Then honor began to flow in upon these amiable miscreants (that is *unbelievers*), and they became privy counsellors, barons and so forth.

Nathan, the English brother, left four sons who rank in most things with the highest aristocracy of the land. They are barons by courtesy, and one of them has been knighted. Baron Lionel was returned to parliament for London with Lord John Russel in 1853. The widow of Baron Nathan is a most charitable woman, and supports Christian institutions as well as Jewish. The spirit of the age and the spirit of the fashion have done away a great deal of the old Hebrew bigotries. The ancient ancestress still lives in the old house in an old alley at Frankfort. She has seen the financial rise of her family and she is probably doomed to see its monentary influence die away and disappear.

Statistics.

We extract the following statistical tables from the "Occident."

The population of the globe is supposed to amount to 1,300,000,000. Divided according to religions.

1. Christians,	335,000,000	25 77
2. Jews,	5,000,000	0 38
3. Asiatic Religions,	600,000,000	46 15
4. Mahomedans,	160,000,000	12 33
5. Pagans,	200,000,000	15 39

The population of Europe is estimated to be acout 272,000,000.

The number of Jews among that population is but approxatimely assertainable. According to Peterman their numebr amounts to 2,820,570. Probably their numbers in Europe amounts to 3,500,000.

SUMMARY OF THE JEWS LIVING IN EUROPE

	Total Pop.	Jews	One Jew to every
1. Russia (European),	62,000,000	1,250,000	49 60
2. France,	36,039,364	73,995	486 05
3. Gt. Britain & Ireland,	27,488'853	36,008	763 56
4. Austria,	36,398,620	853,304	42 66
5. Prussia,	17,202,831	234,248	73 44
6. Germany (proper),	17,306,544	192,176	90 06
7. Netherlands (proper),	3,122,020	62,470	49 98
8. Belgism,	4,607,066	1,336	3,448 40
9. Denmark (proper),	1,903,817	4,143	459 53
10. Sweden and Norway,	5,072,820	845	6,003 34
11. Portugal,	3,471,199	6,003 34	(unknown)
12. Spain,	15,518,516	(unknown)	
13. Switzerland,	2,494,500	2,600	959 42
14. Italy total,	19,636,030	33,953	578 33
15. Ionian Islands,	226,824	5,500	41 24
16. Greece,	1,043,153	[unknown]	
17. Turkey [European],		70,000	
Total		2,820,570	
	18,740,000		267 71
	272,272,157		96 53

IN GERMANY THEY ARE DISTRIBUTED AS FOLLOWS:

	Jews	Total pop.	One Jew to every
1. Bavaria,	56,033	4,541,556	81 05
2. Saxony (Kingdom),	1,200	2,039,176	1699 31
3. Hanover,	11,452	1,820,479	158 96
4. Wurtemburg,	12,356	1,669,720	135 13
5. Baden,	23,248	1,319,639	56 77
7. Hesse Electorate,	18,071	736,392	40 75
7. " Darmstadt,	28,734	836,424	20 11
8. Saxe Weimar,	1,430	263,755	184 45
9. Mecklenburg Schwerin,	3,126	541,091	173 09
10. " Strelitz	676	99,628	147 38
11. Oldenburg,	1,527	287,163	188 05
12. Menigen,	1,453	165,418	113 85
13 Altenburg,	1,400	132,990	94 99
14. Coburg Gotha,	1,600	150,878	94 30
15. Brunswick,	1,000	269,209	269 20
16. Nassau,	6,871	428,237	62 38
17. Anhalt Dessau,	1,100	114,850	104 41
18. Kernburg,	300	53,475	178 25
19. Schwartzburg,	200	61,8524	[Sonderhausen, 307 26
20. " Rudolstadt,	200	68,974	344 87
21. Lichtenstein,		7,150	
22. Waldeck,	800	58,132	73 41
23. Reuss,	700	119,600	29,848
24. Schaumburg Lippe	381	105,490	276 88
25. Lippe Detmold,	1,068	25,132	23 53
26. Hesse-Homburg,	4.600	76,136	16 55
27. Frankford,	500	48,425	96 85
28. Lubec,		50, 88,856	1, 777 12
29. Bremen,		7,000 216.831	30 98
30. Hamburg,	3,500	564,831	161 38
31. Holstein & Lauenburg,	1,600	365 597	228 50
32. Luxemburg & Limburg,			

IN ITALY THE SUB-DIVISIONS ARE AS FOLLOWS:

1. The two Sicilies,	2,000	8,616,922	4308 46
2. Sardinia,	6,268	4,976,034	731 99
3. Toscana,	6,486	1,817,165	280 14
4. Modena,	2,669	606,139	227 10
5. States of the Church,	16,000	3,100,000	193 75
6. Parma and San Merino, (unknown)			

ASIA.

They form four large congregations in Persia proper; besides which there are also many in Herat, and therefore, also, in all probability, in Affghanistan and Belochistan. In Independant Tartary they are unquestionably numerous, as also in Yemen and other parts of Asia. They form almost an independent government in Circassia, and are scattered in large bodies among the Turcoman tribes. In the interior of China, we know of but one congregation, and it is doubtful whether there are any in all the eastern and northern portions of Asia, including Siberia, the Russian dependances, and Japan. In the East Indies are some settlements of the so-called black and white Jews, amounting scarcely to more than twenty thousand in all. Whether the Bnai Israel are Jews or not, is more than we can say. But few Europeans are found in the East India Islands and we doubt if there be any organized congregation any where except in Java, and here, it must be quite small. In Australia, however, there are communities established in Sydney, Melbourne, and Geelong, In Tasmania there are two at least, one in Launcestown, the other at Hobarttown. In New Zealand there are two ,we believe, one in Wellington and one in Aukland.

AFRICA.

In Africa there are many in Barbary, in the interior towards the Equator, in Egypt, and Abyssinia. In the latter country they are much oppressed by the semi-Christians who rule there, and perhaps they have adopted somec ustoms from foreign nations. The accounts of them are rather meagre and doubtful In southern Africa there are very few, perhaps not seventy families scattered over the British Cape Colony. They have a small congregation in Capetown.

AMERICA.

In South America there is said to be a congregation in Rio de Janeiro, Brazil; we know not whether there are any in any other portion of the empire. In Venezuela and New Grenada there are settlements an Puerto Cabello, Barcelona, now or formely at Bolivar [Angostura], Caraccas, and Coro; Aspinwall [Colonia] and Panama. They meet at times for prayers; but a regular organization is still absent. In Surinam there are several congregations, amounting to more than four thousand souls; but this much we believe certain, that they are neither as numerous or as important as they were in former years. In Mexico and Guatemala, we believe, there are none worth mentioning; at least we have heard of no considerable settlements. In the West Indies there are congregations in Curacoa, St. Thomas, Barbadoes [in the last very small], Kingston [two Synagogues], Spanishtown and Montego Bay. In Hayti there may be a few individuals, so also secretely in the Spanish Islands: but if they form a regular body we have not learned it.

In Canada there are three or four congregations, to wit: one at Quebec, two at Montreal, and one at Toronto. There are also some Jews in Victoria. The whole enumerated population of Israelites, however, in American countries outside of the United States, will not amount to more than twelve thousand. If our estimates are too low, we shall with pleasure publish any corrections which may be sent to us.

In the United States it is very difficult to form anything like a true estimate; but we think that one hundred and fifty thousandwill be all that can be safely assumed. We should estimate for California, Oregon, and Washington, ten thousand; New York State, twenty-five thousand; Ohio nine thousand; Pennsylvania ten thousand; Louisiana eight thousand; Illinois three thousand; Indiana three thousand; Kentucky two thousand five hundred; Tennessee two thousand; Michigan one thousand; Wisconsin one thousand; Alabama two thousand; Georgia two thousand five hundred; South Carolina one thousand; North Carolina one thousand; Virginia two thousand; Maryland five thousand; New England two thousand; Missouri three thousand; New Jersey one thousand; Iowa and Kansas one thousand; Arkansas, Mississippi, and Florida one thousand two hundred; Texas one thousand. This would be a total of about one hundred thousand; and we really doubt that any reasonable calculation can give us the odd fifty thousand which we have assumed as the highest number. We know that a population of thirty thousand has been claimed for New York City alone. But unless thousands are there who belong to no congregation, that number is by far too large.

Still, allowing ever so small a number to Northern Africa and the interior of Asia, the whole population must exceed one million five hundred thousand, besides which the number of the Jews in Russia is underrated at one and a quarter millions. Altogether, we must assume seven to eight millions as the actual number of souls professing the religion of Israel.

VIENNA, August 7th.

The "Wiener Zeitung" has lately spoken very favorably in regard to the future of the Jews. It says: the enfranchisement of the Israelites "shall in every stage of our progression be elevated, and in accordance with the tolerant spirit of this century, their rights shall not be infringed upon."

Let us now for a moment scrutinize the circumstances of our co-religionists in the provinces of the Austrian empire.—Whatever faults the Jew may have—and what being or nation is immaculate?—he is possessed of two virtues which cannot be denied, and of which we will speak presently. The Jew possesses mental faculties and patriotism. When the Israelite of to day directs his attention to the East, and remembers with anguish the fate of Jerusalem, then his resignation, his worldly possessions, his life itself is ready for his Fatherland, where the cradle of his children stands, and where the graves of his fathers are to be found. Should this assertion require proof, it may be fully substantiated by a reference to the events of the last few months. Here and there have the Jews demonstrated that they are willing to devote that which is most dear to them for the sake of their country. The willingness of the Israelites to sacrifice for the sake of their country, increases when the deeds show that they truly have a home.

The Monster Goblet.

The congregation at Stettin, (Prussia), have presented their Rabbi, Dr. Meisel, with an enormous large Goblet, on the occasion of his departure for Pesth, where he has gone as Chief Rabbi. The goblet was a foot and a half high, of solid silver, and heavily plated with gold on the inside. On the outside were the words of the presentation in large gothic letters, as also the escutcheon of the city of Stettin engraved. On the lid is to be seen the Prussian eagle with out-spread wings, holding upright the tablets with the Ten Commandments.

The Ten Commandments and a Rabbi with a wine goblet of one foot and a half, offer a poor combination. We lament the miserable taste of the congregation; it is not the goblet that renders the act so extravagant; it is the size and the odd combination that is so objectionable.—The cup might have been a symbol, but the size renders it monstrous. Our people run riot, if they go on in this way.—ED. "GLEANER."

The Critical Condition of the Pope.

The latest advices from Rome represent that the fever, from the first attacks of which the Pope had partially recovered, had returned, and His Holiness was believed to be at the point of death. It was even reported that he had already received the "extreme unction."

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The Weekly Gleaner,

WEDNESDAY.....OCT. 19 1859 (5619)

NOTICE.

Ophir Lodge No. 21. I. O. B. B., will hold their weekly meetings every Wednesday evening, at 7 1-2 o'clock, at the emperance Hall in Washington, between Sansome and Montgomery streets.

Members and sojourning brethren of good standing ar espectfully invited. E. NEWBURGER, Pres.
KORNICKER, Sec.

ALL parties who accept more than four copies without returning one, are considered subscribers.

RETURNED copies, to show whence they comeought to have the name of the person who returns them; else we cannot know who sends them.

☞ We do not endorse any advertisements in our columns.

THE LATE SYNOD OF THE PACIFIC.

The Bible and our Institutions—The Christian Sabbath—The Christian Country.

The Synod of the Pacific, at their last meeting, have adopted a series of resolutions which, when the fact is taken into consideration that they were passed in one of the States of the American Confederacy, by a Christian synod, must astonish every intelligent and impartial citizen.

We again hear of a Christian Sabbath; we read unqualified assertions that the "Bible lies at the foundation of *all* our civil and religious institutions," and we also hear of the "Christian State" of California.

Now, whereas, it is known that al learned men, from the apostles to the present time, have asserted that *Christians* may well have set aside a day of rest, or may borrow a Jewish Sabbath, but that *Christianity* has no Bihllcal Sabbath; and whereas, it is known that our Constitution ignores the Bible; and whereas, the idea of the United States being a Christian country, and California a Christian State, is quite a novel assumption, and is contrary to the spirit of our Constitution and our free institutions; and whereas, it concerns the Jews in particular to remove the erroneous impressions which these resolutions are likely to create; and whereas, the danger of a clerical body calling for the arm of the law in support of Christianity, must injuriously affect us in particular, we again feel constrained to raise our voice against these clerical assumptions, which, although the attempt to enforce them will prove futile, deserve a serious rejection.

The Synod is a purely Christian assembly, and as such we highly respect it, and do not consider its transactions as coming within the sphere of subjects upon which we have to treat. But inasmuch as every error is dangerous, and as the resolutions certainly aim at a stretch of power which would affect us injuriously, and as the step is both against the spirit and the injunctions of Christianity, and against the Constitution and laws of the United States, we have to comment on them.

The Synod, in endeavoring to call the law to protect *their* Christianity, may disagreeably and even injuriously affect other religions and sects; and as their principles, as thus promulgated, have tendency to affect our political institutions, they have entered the wide field of politics, and have thus become legitimate objects of criticism. The assertions of the Synod have been stated above; we think them quite gratuitous, owing their origin to *mere pious wishes and associations*, which the clerical gentlemen assume for realities, but which every citizen of the United States, upon mature reflection, can never wish to see realized. Now, as we wish to see all interference of sectarianism and sectarian combinations put down, we proceed to state:

1. That the appeal of Christians to the protection of the law in support of Christianity, is anti-Christian.

2. That our country is not a Christian country; it is neither such in its laws, nor are its inhabitants such in their practice. Our country is Christian, neither in theory nor in practice.

3. That our State is not a Christian State; but that, on the contrary, a majority of its inhabitants are apparently unbelievers of the Christian doctrine.

4. That the Bible—both the part called the Old, and that called the New Testament *nowhere* recommends a Christian Sabbath; but that both declare against Christians "esteeming one day above another."

5. That such is taught by the Bible, and the great teachers of Christianity, from the Apostles to this our day.

We will speak of these points separately, and will send copies of the "Gleaner" to every member of the Synod, in hopes of being corrected in case we have erred in our judgment. We sincerely invite a refutation, as it is presumable that thirteen Christian American divines, and five elders of the church, should better understand Christian theology and the history of their country, than the humble writer of this article; and as the subject of the resolutions verges into the area of politics, it receives a general interest, and we shall be glad to see it discussed in a truly religious spirit, either in the columns of the Gleaner, or in any other organ which any member of the Synod may choose. In assuming this position, we take the liberty of offering a charitable explanation of the manner in which these gentlemen may have become mistaken in their assumptions.

It is a well known fact, that when we have an intense desire to represent an object before our mental eye, we need but close our physical eyes, and the object stands before us. Physicians well know that a powerfal concentration of thought has often actually produced the appear ance in broad daylight. Even while the thinking party had his eyes open, the image which was the object of his thoughts appeared as a reality before him. "The image appears first feeble, pale, and indistinct in outline, and vanishes and appears alternately; but by degrees the outline strengthens, the colors grow more vivid, and the perception of the object is complete, and gradually it appears to stand in a material form before him.*

What here happens to our organs of vision, happens also to our imagination. A man or a number of men shut their eyes and concentrate their thoughts upon a subject, and then imagine that they have seen it, or dc see it mentally in a book, as they wish to see it, while those around them see illusion.

Now if we are not mistaken in our judgment, we have explained the phenomena of a number of gentlemen telling us of a "Christian Sabbath." a "Christian country," and a country whose "institutions are all founded on the Bible." The pious thoughts of the Reverend gentlemen of the Synod revolve upon the advantages to be derived by clergymen from a Christian Sabbath, of the desirableness of having all our institutions founded upon the Bible, and the millenial state of living in a Christian country, and they imagine that they see the Sabbath, the institutions, and the Christian country before them; they pass resolutions under that supposition, while those without see nothing of the kind.

We think it a duty to refute these errors, for, should they be allowed to exist, in time we will see pious men want a Christian army to exterminate non-Christian citizens; for men who can see a Christian Sabbath in the Bible, a Bible in our Constitution, and a Christian country in the United States, or in California, can see almost anything.

I.

The Appeal of Christians to the Protection of the Law in Support of Christianity is Anti-Christian.

The law commands, compels, it uses the sword; but Christianity knows no compulsion; it entreats, invites, and condemns the use of the sword. Jesus and the apostles renounce all interference of a temporal power in spiritual matters. As this is intended for the perusal of divines, we need not be prolix, but refer to the texts, which are also accessible to laymen as well as clergy. "The weapons of our warfare are not carnal but spiritual." 2 Cor. 10:4. Men by calling for legislative enactments to support their religious views, call in aid carnal arms, which is unchristian. To be brief, we will allow two teachers of the Church to speak. We quote from Archbishop Whately and Neander. The Archbishop, one of the profoundest thinkers of the church, in commenting on the passage, "My kingdom is not of this world," John 18:36, with his usual acumen, says:

"Our Lord did not merely claim spiritual dominion, but He also *renounced* temporal—He declared not merely that His kingdom is of the next world, but that it is not of this world. And this He did, when on his trial before a Roman governor for *treason*,—for a design to subvert, or in some way interfere with the established government. To this charge, it is plain Pilate understood Him to plead not guilty, and gave credit to His plea, amounting as it did to a renunciation of all secular coercion,—all forcible measures in behalf of His religion."

Neander speaks emphatically in his Life of Christ, Part II, Chap. 1, § 45, under the head of "Dominion:"

We find here the principle, that to try to establish Messiah's kingdom as an outward, worldly dominion, is to wish to turn the kingdom of God into the kingdom of the devil; and to employ that fallen Intelligence which prevades all human sovereignties, only in a different form, to found the reign of Christ.—And in rejecting the temptation, Christ condemned every mode of secularizing his kingdom, as well as all the devil-worship which must result from attempting that kingdom in a worldly form. We here find the principle that God's work is to be accomplished purely as His work and by his power, without foreign aid; so that in shall be only a share of the a share of the worship rendered to Him alone."

And in such sense were the teachings of the author of Christianity always understood. The passage from Eurelius, Hist. Eccls., lib. iii, cap. 20, is classic. We lastly quote the following, which we find in Dr. Scott's Pacific Expositor:

"True Christianity operates with the greatest energy, and pervails in its greatest purity, where the Church relies, under the grace of its Lord and Saviour, on nothing to sustain and advance its interest, but the power of truth and goodness, and the impartial exercise of its own spiritual discipline."—[Resolutions of the General Assembly of the Presbyterian Church in Philadelphia, 1830.]

From this it is plain that the Gene Assembly did not desire to appeal to t Legislature, as the Synod of the Pa intends to do.

We could increase the list of quot tions from Athanasius, Hilarius, Te anus, and others, but this essay has a ready grown beyond the usual dime sions.

It is singular that the Synod shou now call the State to support the churc and pass the following Resolutions:

.....And Whereas, this desecration the day, (Sunday,) is one of the greates not the very greatest obstacle in the way the success of the Gospel in the State, b ing the people to business, tempting th away to pleasure, or disturbing their e when they seek to worship in their assembl or to enjoy peace at home, teaching the yo by this public example, that there is no di ence between what the Bible declares sacr and secular time; and *Whereas*, notwithstan ing the efforts that have been made in vari ways to rescue the day, and to secure it to t high purposes for which it was intended, th has been realized but very partial success; an *Whereas*, particularly the Supreme Court this State, by a recent decision, both unexpe ted and unprecedented, and, in our opini most unrighteous, has declared the Sabba Law so generally petitioned for by the peop unconstitutional: Therefore,

Resolved, That in the opinion of this Synod we, as a Christian State, have a right to Sabbath protected by law, and secured fro noise, disturbance and ordinary labor, so th it may be devoted to domestic enjoyment a religious worship.

Resolved, That we will continue our effort in every lawful way, to secure the enjoym of this right.

Resolved, That in the name of God, and the spirit of hearty co-operation, we will unit with all who seek to rescue the day from de ecration, making its friends our friends in thi our common cause.

Resolved, That we will use our whole influ ence to obtain a Sabbath in this State, a Sab bath recognized by law, and secured by t intelligent sentiment of an instructed a Christian people.

Adopted.

BIBLE IN SCHOOLS.

On motion, *Resolved*, 1. That the Bible at the foundation of all our civil and religi institutions.

Resolved, 2. That therefore it should read in every school and family.

Resolved, 3. That, therefore, we are strong opposed to the "*compulsory*" exclusion of Bible from our common schools.

This leads us to other points which proposed to touch at, and to which will return in our next.

* This observation is the key to many ap ritions and visions. General J. besieged elty; his mind is full of the enterprise bef him—he thinks continually about it, a prays for help from above; the result is th he finally sees a helping angel before him.

Literary Curiosity.

The following two singular items r garding the revolution of thr earth ro the sun, are highly curious and worth particular notice. The opinion of t ther is what may be expected; but t *Zohar*,* a book pretending to be ei teen hundred years old, that speaks the antipodes, the terrestial revoluti round the sun, the polar days and nig is very singular. And we never saw passage noticed by our divinities, we glad to avail ourselves of an opportuni to show to the gentile readers what sages knew before Galilea and Copern cus. It is true that several ancient Greek philosophers spoke of the diurn motion of the earth; but we doub whether they knew anything of pol nights. The following passage of t "Zohar" is certainly a very curious one it reads:

"And in the book of R. Hamnunah Sa bar (the ancient) is further told, that t whole inhabited globe revolves in a circ like a sphere (ball). And all these cre tures (the different races) change in r pect (are different complexioned) fro the change of the air (climate), accord ing to the localities; and they enjoy the existence as other men. And there is place on the globe, where there is light

…en (in one hemisphere), there is a dark… …ss to others (on the other hemisphere); …ese have day, the other have night.— …nd there is a place (a portion of the …obe), where it is always day (light); …here no night exists, except during a …ry short time (at the north pole). And …garding this marvellous affair they (the …ges) apply in the ancient books, and …the book of the Feast Adam, the passage …will praise thee, O Lord, for I am aw…lly and wonderfully made; marvell…s are thy works. Psalm 136:14; and …ain Ps. 104: How manifold are thy …rks, O God. And this mystery (of …revolution of the earth round the sun) …not delivered to the teachers of wis…m (philosophy) nor to the astronomers; …cause it is a deep mystery of the Law. …זוהר ויקרא דף י רפוס ווינא.

Martin Luther notices thus the new …coveries of his day:

"I am now advertised that a new as…loger is risen who presumeth to prove …t the earth moveth and goeth about— …t the firmament; the sun and moon, …the stars—like as when one sitteth …a coach, or in a ship that is moved, …nketh he sitteth still and resteth; but …earth and trees do move and run …mselves. Thus it goeth, we give up …selves to our foolish fancies and con…. This fool (Copernicus) will turn …whole art of astronomy upside down, …the Scripture showeth and teacheth …ther lesson, when Joshua commanded …sun to stand still, and not the earth."

The Zohar is an ancient cabalistic book, …porting to have been written about 1800 …s ago, by R. Shimeonber Yochai, during …retirement in a cave. This early origin of …book is probably correct, though traces of …r hands are to be found in it. The later …ions probably were former notes, which …d into the text, as is frequently the case …ancient books.

…ur readers will noeice that the author, in …text, refers to some more ancient sources.

An Impressive Sermon.

…here is an instinctive feeling in pure …rts, which makes them bow down in …itude to the majesty of God on all …occasions of their lives.

…mong all nations the beginning and …nd of all great undertakings have …opened and closed by adoration.— …first act of Noah, after leaving the …was the offer of sacrifice. Our pa…chs, in their wanderings, sanctified …ew stations at which they arrived, …doration. "And Abraham removed …e towards the mount, east of Beth…nd he built there an altar unto the …, and called upon the name of the …." Gen. 12:8. And again we thus …of Jacob: "And Jacob came to Sha…in Canaan, and pitched his tent be…the city; built an altar and called it …lohai-Israel.—Gen. 13:4.

…ese pure tributes of the grateful …to God, are the sacred echoes of the …bespeaking the communion with …ven. A praiseworthy example of …kind was given by Lieutenant Gene…Winfield Scott, on his arrival in Cali…a.

…e Golden Age, on which the General …ed, reached her dock at a quarter …e ten o'clock last Sunday, and was …omed by the huzzas of thousands of …le. The first steps of the General, …landing, were to have been directed …e House of God; but hearing that a …ustration was to take place, the …ral, being unwilling to be the occa…of disturbing the numerous congre…ns at worship throughout the city, …ot leave the steamer until after the …church hours.

…e best sermon preached in California …Sunday, was by General Winfield …, on his arrival in this city, by his …example of respect paid to re…n.

Neither Offence nor Sacrilege intended or committed.

A just feeling of indignation was roused among our people, in the absentee Jury case which we reported last week under the supposition that the Judge had sent the sheriff to the Synagogue to summon the juryman to appear at court for a time to hear the verdict. Such would have been an insult to the place of worship.

But as we object against all excitements—great minds never take offence and rarely are they excited—to the honor of our State, we again beg to correct public opinion and impressions abroad.

Not a shadow of offence was intended nor committed against the honor of our people or of our places of worship. Nor do we suppose any judge of this country callous or ignorant enough to try to summon a juror in a civil case, under the circumstances in question from a place of worship.

The sum of the matter is: the judge, on leaving the court on Friday evening, enjoined on the jury to appear at court the following morning; so did the sheriff when the jury, early in the morning, delivered the sealed verdict. The absentee juror was present, but did not state his intention to stay away the following morning. On Saturday the jury being summoned, the juror was missing. The judge gave order to the sheriff to summon him. The officer was informed that the juror was at church, and thinking the Jewish Sabbath on a par with the Christian Sunday, thought, as Christians in similar cases, occasionally deliver verdicts under similar circumstances, on Sunday morning, so may a Hebrew, without infringement of his laws, appear for a short time at court, to hear averdict pronounced on his Sabbath. On this supposition, the sheriff drove up to the Synagogue to call the juror quickly to drive down and bring the suit to a close. And we think, considering our good standing and the mutual good understanding between Jew and gentile, we cannot presume that either judge or sheriff would intend slighting our sanctuaries, and disgracing themselves.

Probably if the juror would have explained the Hebrew opinion of the importance of the day, the judge would either have exempted him from appearing, or he would have postponed the pronunciation of the verdict till Monday morning.

We think proper to give this statement in justice to ourselves—lest our friends abroad ween that we do not command sufficient respect; as also in justice to the officers.

The Church and The Press.

Our brethren in Europe already have opened their eyes; they find out that congregations have other duties than locking up in a box five books of Moses, written in an unknown language, on parchment rolled together, as if to keep it from view, and fastened by rollers—it is time that we leave our long worn symbols of childhood, and again assume the activity of youth. You cannot keep principles alive by burying them in the garb of death. In Germany there exists a society for the publication of literary works of merit in the vernacular. Some months ago, a Hebrew Bible society was established. It is true the results of both are but trivial; still they already begin to see their wants. We several times held up to view what our neighbors do for the support of the poor. They have Bible societies, Tract societies, and the number of religious papers is extraordinary; and it is the church that immediately assists in their support; her ministers are the canvassers for subscribers, and the papers are distributed in the church after service.

When will our people learn that the way to spread knowledge is not by keeping it fastened, locked up and rolled together in a dead language?

[COMMUNICATION.]

Jackson, Oct. 10th 1859.

To the Editor of the Weekly GLEANER, San Francisco. Dear Sir:

Being aware that it affords you great pleasure to make known to the public anything in relation to our faith, I beg to inform you that the last Holidays were duly solemnized in this place, to which came a large body of our denomination; and they deem it proper, and through your valuable paper, to return their sincere thanks to P. Heims of Sutter, L. Ehrlich of Fiddletown, and N. Copenhagen of Jackson, for their valuable services during the ceremonies.

By order of M. Raphael Pres.
Chas. Steckler, Sec.

[COMMUNICATION.]

SHASTA, Oct. 9th 1859.

EDITOR OF THE GLEANER.

Having diligently perused a number of articles in your paper on the subject of Intermarriages, my attention is called to the one of your fair correspondent, "Sarah." I deem it a duty "I owe to my sex," to have a word or two to say upon that subject.

I do not at all intend to be indecorous towards any Jewish maiden. I simply wish to say of Jewish ladies, what may with perfect truthfulness be said of the fair sex of every nation and clime, to wit: that too many of them, in the selection of companions for life, look upon the possesion of wealth as the great requisite for a husband. Is this not true? Is it not almost impossible for poor young men to obtain wives? * Can "Sarah" name one among the lady friends with whom she conversed on this subject, who would as willingly marry a poor young man, as a man of wealth? † If not, then she must admit all, the gentlemen who without the least decorum hurled his anthema at her sex, has said and all that I say. ‡

"Sarah" will permit me to say that I do not wish to be understood as holding that "the young Jewesses of California look to wealth as the only requisite for a good husband." I only say this of some, and think their number so great as almost to make it neccessary for many young Hebrews to marry Gentile ladies, or live on in single "cursedness." Indeed "Sarah" herself makes an admission which goes far to sustain this assertion. She says:

"There are many of our sex who deplore their matrimonial state, because they were beguiled by their husband's supposed wealth, which alone they find to be inadequate to procure connubial felicity."

Here "Sarah" admits that "many" Jewish maidens have been beguiled "by their suitors supposed wealth" ‖ I say the number of such is too great—so great indeed, that, as I before remarked, many young Hebrews are compelled to marry the "fair daughters of the Gentiles" or remain single. §

With great respect I remain
LEVITICUS.

* Numbers of Hebrew girls marry in this city quite poor husbands.—C.

† If "Like seeks its like," "Sarah's" companions, as sensible girls, of the two evils, of poverty and wealth, will prefer wealth to poverty.—C.

‡ That is that all sensible girls prefer rich to poor husbands; and it is very wrong for our men to throw Jewish wealth into the Roman Catholic Church.—C.

‖ And will the Gentile girls be less beguiled?—C.

§ Correspondents ought to be brief; particularly if they have nothing new to say.—C.

Divine Words.

"Divine words" and "Words Divine" are, as we understand the term, synonimous; but whether all words emanating from a divine are inspired, or, in an other phrase divine words, the sequel will show.

If you hear a *divine* speak, you are at once struck with the simplicity of his remarks, with the stern decorum of his contenance and the godly flow of words which come as from inspiration; you are convinced that you speak with a man who has the fear of God and the wellfare of the whole human race at heart.

Not so, when you are in conversation with men of pleasure or men of the world; they are loth to couch their words so as to touch the aching heart or give balm to the distressed; when you therefore hear a man using cant phrases—when you see his contenance flash fire, and every muscle indicate indignation—when you hear a man threatening that *you'll get your face slapped*, then you may with certainty conclude that such a man, is not a divine nor fit to expound the *Word Divine*.

C.

LET US REASON TOGETHER.

If truth is so precious a jewel, why do we not accord to it the foremost place in our solid breast plate? If truth and nothing but truth gives man a correct conception of himself and the things b which he is surrounded, why have such an abhorrence of that celestial virtue?

Tell me not that *truth* is not to be spoken at all times and upon all occasions; tell me not that *truth* offends and causes ill feeling. It is true that men who are strangers to truth, have an aversion to everything that is spiced with veracity, just as the culprit is stung by every word which is uttered in testimony against him. So also is humanity frequently offended when it hears the words of truth pronounced against it. The only way to remedy this evil, and to cause truth to be hailed as a being of light, is to so live that we may be both ready and willing to urge the manifestation of truth on each and every occasion.

We who are living in a Christian community, have the eyes of the Gentiles constantly upon us, and it were folly for us to endeavor to conceal our actions, be they private or public; it would therefore be preposterous were we to pass encomia upon our people, which they neither seek nor deserve, in the face of a Christian world. It is for us to show the deficiencies—for us to point out the omissions—for us to censure, if necessary, and for the outer world to give the praise where it is due.

Let others praise thee—not "thy own mouth;" and going out from this standpoint, we have, as an Israelite, spoken of Israel to no other sect but our own.—It were folly indeed to try to conceal even the slightest thing from an observing world, who are watching our every movement, and why should you feel offended at a truth which is as apparent as the noonday sun? We should encourage truth whenever and wherever it exists, and thus show our appreciation of so precious a jewel.

C.

Reading Prayers.

When a boy, I used to read nearly eighty pages of Hebrew on ordinary days, and on Holy, or fast days, from two to three hundred pages; and now that I am growing to manhood, I have forgotten those blessings which I knew by heart when but a mere child. The reason of this I explain to myself thus: As a child, I prayed, without thinking either of the importance of the prayer or of the prayer itself; NOW I think without praying, and in a few years—so says my learned friend at my elbow—I shall neither think nor pray.

COUNT.

GENEROUS.—We, on several occasions, spoke commendatorily of the "Home for Widows and Orphans" of New Orleans. It affords us pleasure again to instance a case of the paternal care which that charity bestows upon its wards.

Some four years ago a boy was placed under the care of the "Home;" having now reached that age when he ought to be put to some practical employment, his remaining parent, living in California, desired the Board to send the boy, fourteen years old, to this state. But such is the solicitude of the administration that, though the number of wards is so great, that some twenty odd had, as stated in the last report, to be boarded in private families, the Board will not dismiss the boy till he can be placed under the care of some trustworthy person during his voyage.

☞INFORMATION WANTED.☜

Any person who can give information of the whereabouts of David Moore, a native of Chodzezen, (Province of Poser,) will oblige by sending such to the office of the "Gleaner," San Francisco.

DRY GOODS.

DRY-GOODS.

Keynemann, Pick &. Co.,

89 and 91 California st.,

(EMPIRE BLOCK,)

IMPORTERS & JOBBERS

OFFER FOR SALE,

BY THE

PIECE OR PACKAGE,

BLANKETS—RED, WHITE, BLUE AND GREEN;

Prints,
French and English Merinos,
Alpacas,
Castores,
Marseilles,
Carpets,
Hearth Rugs,
Crumb Cloth,
Linen Goods, of all kinds,
Window Curtains,
Damasks,
Wool Plaids,
Ginghams,
Velvets,
Hosiery,
Velvet Ribbons,
Black Oil Cloth,
Pilot and Beaver-cloth, French Hats,
Blk Oil cloth Hats,
Shirts,
French and English Muslin Delane,
Spool Cotton,
Farmer's Satin,
Marshall's Linen Thread,
Bunting.

And a Full Assortment of

DRY-GOODS!

FOR SALE

AT LOWEST MARKET RATES

REMOVAL.

MRS. BLOCHMAN, has removed her Millinery Store from No. 210 Clay street to No. 234 Dupont street, near Green.

D. ABRAHAM,

CAP MANUFACTORY,

WHOLESALE AND RETAIL.

ORDERS PROMPTLY ATTENDED TO.

No. 79 Kearny street,

Between Pine and Bush,.....*SAN FRANCISCO*

J. C. MEUSSDORFFER,

MANUFACTURER AND IMPORTER

—OF—

HATS AND CAPS,

WHOLESALE AND RETAIL,

No. 165 Commercial Street.

...low Kearny, SAN FRANCISCO.
...r Stock contains always the latest European and ...ican styles.
...y kind of Hats (both Fur and Silk) made to order.
30—3m

JOSEPH LORYEA,

Importer and Jobber in

CROCKERY,

GLASSWARE, LAMPS, & c.,

Chandeliers, Plated & Brittannia Ware, Looking-Glasses, &c., &c.,

No. 146 J. street, between 5th and 6th streets,

SACRAMENTO.

N. B. Goods delivered to any part of the City free charge. ap6-3m

L. KRAMBACH,

Importer and Wholesale and Retail Dealer in

CROCKERY,

Glassware, Plated and Britannia Ware Cutlery, Lamps, &c.

No. 140 Clay Street,

Between Montgomery and Sansome, opposite Leidesdorff Street, ap9-3m

JAMES HAYES,

MANUFACTURER AND DEALER IN MARBLE

Grave Stones.

Chimney, Table & Counter Tops.

No. 166 CALIFORNIA STREET.

Hebrew Inscriptions executed with precision, and neatness. All work done in the best manner, at the lowest prices.

DRY GOODS.

F. HENDERSON,

No. 61 Sacramento street,

SAN FRANCISCO.

New Fancy and Staple Dry Goods,

BY THE ARRIVAL OF EVERY STEAMER AND CLIPPER.

Offered at the lowest Market Prices, to which I invite the attention of City and Country Merchants.

Assorted Prints—new styles; assorted Blankets; Berth and Bed Blankets; "York Mills" Cottons; Blue Denim—assorted; Linen Check and Hickory Shirts; "Ashland," Washington" and "Howard" Duck; White and colbred Marseilles Quilts; Brown Drill; Brown Sheeting; assorted colors Flannel; Ballard Vale White Flannel; Bleached and Slate Drills; Bed Ticking—assorted; Bleached Shirtings—assorted "Allendale" Sheetings—assorted widths Fine Brown Shirtings; Gray Twilled Flannel.

N. B. Orders for the Country promptly supplied. feb12-G4m

U. SIMON. L. DINKELSPIEL.

SIMON & DINKELSPIEL,

Importers and Jobbers of

FANCY AND STAPLE DRY GOODS,

HOSIERY, &c. &c.

No. 79 California Street,

Corner of Battery and California Streets, SAN FRANCISCO.

ADELSDORFER BROTHERS

IMPORTERS OF

FANCY GOODS,

CUTLERY, PLAYING CARDS, YANKEE NOTIONS, &c.

No. 2 Custom House Block,

Corner of Sansome and Sacramento streets,

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ADELSDORFER BROTHERS receive regular shipments of FANCY GOODS, from Europe and New York, and Sell at the very Lowest Prices.

ALWAYS ON HAND,

Hosiery, Accordeons, Perfumery, Playing Cards, Looking Glasses, Combs, Brushes, Porte Monniaes, &c. Together with a Complete assortment of Yankee Notions.

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ROSENSTOCK & PRICE,

Importers and Jobbers

OF

BOOTS, SHOES, BROGANS, &c.,

BATTERY STREET

San Francisco. dec17.

CHARLES HESS,

Dealer and Jobber in

DRY GOODS,

Clothing, Yankee Notions, &c.,

Sacramento street, above Battery, (2d floor.)

N. B. All orders from the Country attended to with despatch. ap9-3m

JANSON, BOND & CO.

IMPORTERS AND JOBBERS OF

FOREIGN AND DOMESTIC

DRY GOODS,

NO. 95,

Battery Street, corner of Clay,

SAN FRANCISCO.

Dec3

GODCHAUX BROTHERS,

IMPORTERS AND JOBBERS OF

FANCY AND DOMESTIC DRY GOODS,

Embroideries, Laces, Trimmings, Ribbons, Cloaks, &c. &c., No. 69 Sacramento street,

between Battery, and Front streets, San Francisco.

A. GODCHAUX. je24-tf J. GODCHAUX.

S. MAYER & BROS.,

Importers of

New, Fancy, and Staple Dry Goods,

85 CALIFORNIA STREET,

Receive regular assortments by nearly every clipper ship, as also by every steamer, which we offer for sale at the lowest wholesale market rates.

L. KING & BROTHER,

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CLOTHING,

BOOTS, SHOES, HATS, CAPS, ETC.

No. 71 Battery St. bet. Sacramento and Cal. sts.

SAN FRANCISCO, CAL.

DRY GOODS.

Hamburger Bros.

Beg leave to announce to their Friends particularly, and to the public in general, that they have resumed business.

They have reopened their store at:

90 California st. between Sansome and Battery.

where they will keep constantly on hand and receive by every Steamer from the East, a general ASSORTMENT of domestic and FANCY DRY GOODS, CASHMERE, EMBROIDERIES, MERINOS, MILLINERY GOODS GLOVES, TABLE CLOTH, HOSIERY, YANKEE NOTIONS, LACES, RIBBONS, GIMPS, SOCKS, SILKS ERINGES PRINTS, SHAWLS, PARASOLS, LINENS, DIAPERS, TOWELS TICKS, SHEETINGS, &C., ETC., ETC., ETC.

Which they offer at the lowest market rates.

P. S. Store will be closed on Saturdays.

WHOLESALE DRY GOODS

BY THE PIECE OR PACKAGE.

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OREIGN AND DOMESTIC, FANCY AND STAPLE

Dry Goods, Hosiery,

DUCK CARPETS, &C.,

Together with every other article in the Dry Goods line.

Corner Front and Sacramento Streets,

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UHLFELDER & CAHN,

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SAN FRANCISCO.

G6m

E. COLEMAN,

IMPORTER OF

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California Street, 3d Store from Sansome.

Basement. aug13tf

CLOTHING, &C.

Clothing! Clothing! Clothing!

For Men, for Boys, and for Children!

For all Mankind, including the

MILLION!

WHAT CHEER CLOTHING EMPORIUM,

118 Sacramento street.

COATS, PANTS, VESTS, HANDKERCHIEFS, CRAVATS, SUSPENDERS, GLOVES, BELTS, &c.

For sale at New York Auction Prices.

☞ Call and judge for yourself.

ASHIM BROTHERS,

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mar19-4m

WM. MEYER & CO.,

WHOLESALE AND RETAIL DEALERS IN

Gentlemen's and Boys' Clothing,

No. 170 Clay Street.

(BETWEEN KEARNY AND MONTGOMERY STREETS,)

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French and German

FANCY BASKETS,

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Willow Ware

Cane and Willow Chairs,

Ladies' Work Stands,

Childrens' Carriages, Hobby Horses, TOYS, &c., &c.

No. 72 Battery street, between Commercial and Clay, jel. **San Francisco.**

NEWMAN BROTHERS,

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FLUE, MACHINE AND ALL OTHER BRUSHES MADE TO ORDER. au5-tf

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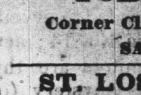

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109 California Street,

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No. 2 Franklin Building, Corner Sacramento and ... Streets,

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Importers and Jobbers in

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CHOICE ... ANDS OF CHEWI...

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CIGARITOS, MATCHES, SNUFF, PIPES,

83 Battery Street,

Between California and Sacramento ...

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Tried, Recommended and Found to be the ...

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No. 104 CLAY STREET,

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Informs his Customers, and the Public in ... has opened this establishment, where he ... on hand a large stock of

STICK CANDIES, ALMONDS, COMFITS, LUMP..., MOTTOES, LOZENGES, GUM-DROPS, JUJUBE PASTE, FRENCH ...

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Every Variety of Confecti...

A thorough acquaintance with the Bus... tice of six years, renders him competent to ... Goods.

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SEINES and ***GILL NETS*** ...

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200 bbls Oregon and California ... Salmon,
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Show Case and Desk Manufac...

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SILVER PLATED CASES ...

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PAINTS, OILS, &c.

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00 gals. Linseed Oil (boiled and raw),
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boxes Window Glass (ass'd sizes),
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ether with a Large Stock of all Articles in our Line, which we are receiving regularly from the Best Manufacturers.

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AMPHENE,
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NAS G. CLARK & CO.

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have now in store the largest stock of Furniture ver offered on the Pacific Coast, which we will sell prices than it costs others to import.

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REGULAR SALE DAYS—Mondays and Thursdays.

Regular Sales by Catalogue,

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SHOES,

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AUCTIONEERS.

SALE DAYS.....TUESDAYS AND FRIDAYS.

AT 10 o'clock, A.M.

THE UNDERSIGNED having taken the Fireproof Brick Store on the southwest cornrr of California and Sansome streets, will continue the Auction and Commission Business, under the name and style of R. D. W. DAVIS & CO. Gratefully acknowledging the favors heretofore extended to him, he respectfully solicits a share of patronage.

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ALBERT KUNER,

SEAL ENGRAVER & DIE SINKER

167 Washington Street, San Francisco.

NOTARIAL SEALS, as prescribed by the law of 1853. Masonic and Official Seals of every description. Ornamental Engraving and Marking at the shortest notice, and at reasonable prices. ap3

DOOR PLATES ENGRVED TO ORDER

PREMIUM STENCIL PLATES.

CUT to order, at the shortest notice, and in a superior style to any other concern in the city or State.

Stencil Brushes, Ink and Marking Pots for sale.

J. F. HALL,

ap29 tf S, E. cor. Front and Sacramento streets.

WHAT DO YOU THINK!

I WILL ENGRAVE YOUR NAME ON A STAMP, and give you Indelible Ink, for **$1 25.** Stamps for marking Linen. *T. C. BOYD, Wood Engraver.*

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DR. BOURNE'S

ELECTRO - CHEMICAL BATHS!

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VAPOR BATHS!

JUNCTION OF MONTGOMERY AND MARKET STREETS.

Only $1 per Bath!

AND LESS,

IF A NUMBER OF TICKETS ARE PURCHASED

As these Baths equalize the circulation and purify the blood, increase and equalize the nervous forces, improve appetite, deterge all effete matter, and impart universal warmth and strength to the system, they are invaluable aids in the cure of ALL diseases; but especially Rheumatism, Neuralgia, Paralysis, Fever and Ague, &c.; and for Colds, Coughs, and all Affections of the Chest, are absolutely of unequalled efficacy.

☞ But it is not proper to take a Bath until three hours or more after a meal.

They also remove from the human system Mercury in all its forms, as well as all other Mineral and Drng Poisons.

☞ A department for ladies, which is attended by a competent lady.

The effect of POISON OAK thoroughly eradicated, quently by a Single Bath.

DYSPEPSIA is permanently CURED (not patched up) in trom six to ten weeks. Failure to cure is almost impossible.

House patients received—Ladies or Gentlemen.

☞ The Electro-Chemical Baths are NOT administered persons suffering with infectous or loathsome diseases.

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COAL.

FOR SALE, IN LOTS TO SUIT PURchasers, Anthracite, Scotch, Spiint, West Hartley, Liverpool, English Cannel, Bellingham Bay, Vancouver, &c., Wholesale and Retail, at

A. HILLER'S COAL YARD,
Corner Battery and Pine streets,

jy15-tf Successor to James Findla.

☞ NOTICE. ☜

THE SUBSCRIBER RESPECFULLY INFORMS HIS friends, patrons and the public generally, that he has disposed of his Coal Yard, Stock and Fixtures to Mr. A Hiller, and in retiring begs to return them his grateful acknowledgements for the liberality and confidence extended to him for a period of years, and takes pleasure in commending Mr. Hillerto th eir favorable consideration, as a gentleman worthy of their patronage and confideuce.

JAMES FINDLA.

The subscriber avails himself of this occasion to inform his friends, the former patrons of Mr. Findla, and the public generally, that he has purchased of Mr James Findla his Stock and Fixtures in the Coal Yard corner of Battery and Pine streets, where he will continue the Coal business and hopes, by strict attention to his business to merit a continuance of the patronage heretofore bestowed upon Mr. Findla.

A. HILLER.

JEWELRY.

H. M. LEWIS,

WATCH MAKER,

MANUFACTURE JEWELRY,

IMPORTER OF WATCHES, JEWELRY, & DIAMONDS

Diamond and Specimen Work,

Made to Order.

CHRONOMETERS AND WATCHES REPAIRED AND WARRANTED.

189 CLAY STREET,

Third door below Kearny,

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M. M. LEWIS,

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WATCH & JEWELRY STORE,

No. 183 CLAY STREET.

HAS a large and desirable assortment of every description of JEWELRY, WATCHES, of the best manufacturers, QUARTZ JEWELRY and DIAMOND WORK, at most reasonable prices.

Diamond and Specimen Work manufactured to order, by skilful workmen.

No connection with any other house

Don't forget the number, 183 CLAY STREET, between Montgomery and Kearny sts., opposite Court Block.

JOHN W. TUCKER,

IMPORTER OF AND WHOLESALE AND RETAIL DEALER IN

WATCHES, DIAMOND,

SILVER WARE.

Jewelry and Silver Plated Ware.

QUARTZ WORK OF ALL KINDS ON HAND.

Watches repaired with care and warranted.

No. 125 Montgomery Street,

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Persons in the Interior desirous of purchasing articles of Jewelry, by forwarding a description, accompanied by the cash, can obtain them, and depend on their being of the best quality, and selected with care; and there is little doubt that this mode will prove as satisfactory to the purchasers as if the articles had been selected under their own supervision. feb18-3m

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BRAVERMAN & LEVY,

WATCH MAKERS.

AND

JEWELERS,

No. 167 Washington Street,

HAVE Constantly on hand a large and beautiful assortment of

FINE WATCHES,
JEWELRY,
QUARTZ WORK, ETC.

In Silver Ware,

We always keep a well selected stock of such articles as Silver Knives, Forks and Spoons;
silver candlesticks; silver cake baskets,
Silver waiters, silver castors, silver cups,
silver napkin rings, &c. &c.

Also—Silver Plated Ware, which we offer for sale at very low prices. mh6tf

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SPERRY & CO.,

Manufacturers and Importers

OF

CLOCKS,

169 Montgomery st., San Francisco, Lyceum Building.

General Agents also for the **Quaker City Sewing Machines**, a new and excellent machine for all kinds of sewing, at a very low price. **Agents wanted** in California and Oregon. m26-tf

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S. FREDERICK & BROTHER,

Importers

AND

Wholesale Dealers in

WATCHES, CLOCKS, JEWELRY, GOLD PENS,

WATCH AND CLOCK MATERIALS,

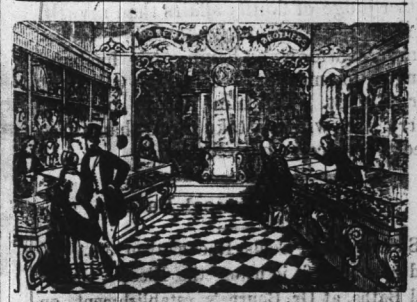
TOOLS, ETC., ETC.

No. 171½ Washington street, up stairs, San Francisco

----AND----

170 Broadway, corner Maiden Lane, New York.

Have lately opened a complete assortment of the above, and offer to sell the same at 10 per cent. above New York prices. The trade are invited to call and give us a trial. Particular attention paid to orders from the country.



JOSEPH BROTHERS,

Importers and Manufacturers of

WATCHES,

Diamonds, Jewelry, Silverware,

&c., &c.,

149 Montgomery street, between Clay and Merchant.

SAN FRANCISCO.

A. KOHLER

SAN FRANCISCO

No. 178 Washington Street.

FORTY CASES MUSICAL INSTRUMENTS

Just received—such as

ACCORDEONS, FLUTINAS,

GUITARS, VIOLINS,

BRASS INSTRUMENTS.

----ALSO----

Tamborines, Banjoes, Fifes, Flutes, Clarionets

Picaloes, Violin Bows, Bow-Hair, Rosin,

Bridges, Pegs, Tail-Pieces,

Finger-Boards, Tuning-Forks, and all

Kinds of Musical Instruments and Merchandise

888 ROMAN STRINGS, 4 lengths and 4 Thread,

Fresh every Two Months from Italy.

ALL of these goods will be sold very low to the trade, as they are direct importations from the manufactories of Europe, and imported in large quantities by A. KOHLER. He will sell them *Thirty per cent. cheaper than any other House in California;* therefore, it would be for the interest of all to call and examine before purchasing elsewhere.

N. B.—Popular sheet music by every steamer. Toys and Fancy Goods by the case.

A. KOHLER.

178 Washington Street.

2nd STORY EXCLUSIVELY WHOLESALE

ap15

S. H. PRICHARD & BRO.,

Commission & Forwarding

MERCHANTS,

97 FRONT STREET, San Francisco—Agents for Jone's & Hudson's

Chewing Tobacco; Va. Offering to California;
El Sacramento; May Flower;
Our Jewel.

E. J. Hudson's Smoking Rose of Sha on, Sweet Scented Oronoco, and Prichard's Corn Cob.

J. Chiever's Wellington.

Britton's Virginia Dew Drop Whisky, in barrels and half barrels.

Will receive orders for Drugs, Medicines, &c., for Messrs Thomas & Fuller, New York.

H. & L. SHARP,

----Dealers in----

WOOL AND FURS,

No. 65 California St., up stairs,

SAN FRANCISCO.

REMOVAL.

PULU! PULU! PULU!

The extensive Pulu and Bedding Ware-HOUSE has been removed to

No. 104 Battery street

Between Washington and Clay streets, opposite Badger & Lindenberger.

au12-1m J SCHREIBER.

NATHANIEL GRAY,

UNDERTAKER,

155 Sacramento street, Corner of Webb,

SAN FRANCISCO.

Iron and wood Grave Enclosures and Marble Tombs.

Stones furnished to order.

WORMSER BROTHERS,

Importers of and Dealers in

Wines and Liquors,

Southwest Corner California and Front-streets.

Orders from the country carefully and strictly attended to, and those who favor us may depend upon the quality sent invariably being such as ordered. feb26-3m

---

HALL'S SARSAPARILLA, YELLOW

Dock and Iodide of Potass is prepared from the finest Old Jamaica Sarsaparilla and English Iodide of Potass—admirable as a Restorative and Purifier of the Blood. It cleanses the system of all morbid and impure matter—removes boils and eruptions from the skin—cures rheumatism and pains of all kinds. All who can afford should use it, as it tends to give strength and prolong life. Sold by Druggists generally at $1 00 per Bottle.

R. HALL & CO., Proprietors,
Wholesale Druggists,
143 and 145 Clay street,
sept16 3mos San Francisco

The Family.

Dear Children, please Attend.

You will remember to bring all the books with you to Hebrew School next Saturday. You will bring all the books from which you study your lessons; as also all those that belong to your School Library.

☞ Good children will remember

Is it You?

There is a child—a boy or girl,
I'm sorry it is true—
Who doesn't mind when spoken to;
Is it you?—it can't be you?

I know a child—a boy or girl,
I'm loth to say I do—
Who struck a little playmate; child;
I hope that wasn't you.

I know a child—a boy or girl,
I hope that such are few—
Who told a lie—yes, told a lie!
It cannot be 'twas you!

There is a boy—I know a boy,
I cannot love him though—
Who robs the little birdie's nest;
That bad boy can't be you!

A girl there is—a girl I know—
And I could love her, too,
But that she is so proud and vain;
That surely isn't you.

"The Liberal Shall be Blessed"

We welcome any manifestation of the higher affections in man. The Chinese by expending $10,000 in furnishing their Temple in this city, have given evidence of religious feelings, or a sense of honor. If God hates idolatry, he must hate indifference more still. Better idolatry than apathy. We are pleased to see a Chinese Temple, or place of worship, and their pomp too. But it is not to structures that we beg to direct our reader's attention; it is to more sacred shrines, to more permanent temples that we wish to lead you. Who can read the following without admiring the nobleness of man:

The Rev. Dr. Scott started last June a monthly, "The Pacific Expositor." Two months after the existence of the periodical, the Reverend gentleman states the following:

"The first money paid for the *Expositor*, after the first number was published, was contributed by a woman that makes her living by serving in a family. She brought five dollars, saying: "I have not much time to read myself, and I am besides unsettled and have no home; but I wish to give this to the cause, and hope your magazine will have a large circulation, for I believe it will do great good."

Next a young gentleman came and paid three dollars, saying: "My father will think more of this than anything else I can send him: mail it to Dr.——, an elder in the Presbyterian Church."

A widowed mother of the city, when she paid her subscription, said: "I wish I was able to pay you for fifty copies to be circulated among my friends. It is just the reading to do them good."

A young lady who supports herself by her own industry, brought three dollars and said: "I can buy the numbers as they come out for myself; take this, and send the *Expositor* to preach to somebody in the mountains." "Well," we enquired, "but to whom shall we send it." "O, to any one in the mountains that can read, and is not within reach of a church on Sunday.

An officer of the U. S. Army, commanding a post on the frontier, writes: "I have taken the liberty to enclose herewith three dollars for the *Expositor*.—Its design happily anticipates our wants, as we have no religious instruction here of any Protestant persuasion."

A lady writes from a mountain town: "I thank God that he put it into your heart to send us such a missionary as the *Expositor*. We have no Sunday, no Sabbath-school and no minister. This is the very thing with which to preach the Gospel among us. I will go myself among the miners, and into their camps and cabins, and I think they will hardly refuse a lady a subscription for such a work."

A gentlemen, in sending us forty paying subscribers, says: "I know every man, woman and child in this county, and I am determined they shall know something of the *Expositor*."

A young man who has been away from his mother nine or ten years, came and paid a year's subscription to have the *Expositor* sent to her, saying: "I am sure I cannot send her anything that will please her so much."

These are only a few of the many words of encouragement which we have had, every one of which made us feel more and more desirous of making our work such as God's people might approve of and his Holy Spirit would bless.

Planting a Crop for God.

"Father, what crop had I better plant for God?" asked a little boy whose father had given him a bit of the garden ground to raise something—"will beans or onions fetch the most?"

"I can tell you," said aunty, who sat by.

"What?,'

"I would lay out four beds in your garden. Plant the seeds of love in one, the seeds of obedience in another, truth in a third, and humility in a fourth. These will raise a beautiful crop for God."

"Oh, aunty," said the little boy, "I am trying to raise those seeds every day in my own heart; but my mother says the weeds grow much the fastest. Oh, I have to dig so hard."—*Pacific Methodist.*

Duelling.

When Judge Thatcher was, many years ago, member of Congress from Massachusetts, he was challenged to a duel by Mr. Blount, who was also a member from North Carolina, for words spoken in debate. The Judge, on reading the message from Blount, after adjusting his wig and revolutionary hat, said to the bearer:

"Give my respectful compliments to Mr. Blount, and tell him he cannot have a definite answer to his note to-day. Let him be patient a short time, till I can write to Portland, and receive an answer. I always consult my wife on matters of importance, well knowing that she is a better judge of family affairs than myself. If she consents to take the choice of becoming a widow, or having her husband hanged for murder, I certainly will fight Mr. Blount. Tell him not to be in a hurry; it will not take more than three weeks to receive her election."

Electro-Chemical Baths.

Sufferers from Colds, Rheumatism, &c., will find great benefit in using the Electro Chemical Baths, at Dr. Bourne's establishment, on Market street, near the Pavillion, and fronting Montgomery.

Pure Coffee.

For every variety of pure coffee, in the berry. roasted or ground, call at the Washington Grocery, 137 Washington street.

INVITATION.

We, the undersigned, descendants of th Hebrew fathers, deem it incumbent upon us to devise ways and means by whic we can educate the rising generation of our numerous co religionists in such a manner that they may in after life not only be able to call upon the Architect of the Universe in the correct accent of the Hebrew language, but that also the principle of propagating the language of our patriachs and prophets may be studied and appreciated by them, and therefore:

1. Resolved, that we form ourselves into an association for the culture of the Hebrew Youth in our city.

2. Resolved, that we cordially invite the cooperation of our Israelitish brethern of this city in this so laudable effort.

3. Resolved, that for the pupose here stated a mass meeting shall be called for Sunday October 23d, at Appollo Hall, and that the above resolutions be published in the "Gleaner,"

4. Resolved, further, that a vote of thanks be tendered to M. Harris Esq., for his magnanmity in donating the proceeds of this Minyan, as also the free use of Appollo Hall for the furthering the object now under consideration.

M. Harris, Pres. pro tem.

J. Cohn, Sec.

Here follows thirty signers which we, for want of space, omit.

THE EUREKA BALL came off as usual, and was probably a source of amusement to those who enjoy such pleasure.

DISTRESSING CASUALTY.—Monday evening a little boy named Isaac Levy, aged twenty-two months, fell from the balcony of his father' house on Stockton street, between Bush and Sutter, and he was so severely injured that he died Tuesday morning.

To Correspondents.

The communication of "Observer" is anonymous, and having been superceeded by others of a similar import, we do not publish it.

BIRTHS

In this city, Oct. 18th, the wife of M. Harris of a son.

DEATHS.

Died, at Stockton, Oct. 7th, H. Mitchell aged, 45 years.

Died, in this city, Oct. 11th, Julius Seaman a native of Hamburg.

PAYMENTS.

FOREST CITY.
Mr. A Rosenbaum, $5,00 to Aug. 6th 1860.
COLUMBIA.
Mr. I Levy, to Aug. 13th, 1860.
Mr. Elias, to Aug. 13th 1860.
Mr. M Lipman, to Vol. III No. 17.
DUTCH FLAT.
Mr. L Gross, to Nov. 26th, 1860.
PLACERVILLE.
Mr. H Lewis, to April 23rd 1860.
JACKSON.
Mr. A Wiener, to Dec. 17th 1860
SUTTER CREEK.
Mr. P Hymes, to Vol. III No 48.
DOWNIEVILLE.
Mr. S Goldman $9,00 in advance.
QUINCY.
Mr. M Ashim, $2,50 in advance.
ORLEANS FLAT.
Mr. L. Mitchel, from Vol. II 32 to III 33

Religious Instruction.

Parents and Guardians are informed that our school for religious instruction of our children of both sexes, is kept at

133 Clay street, above
Merchant's Exchange.

DAYS AND HOURS OF SESSION
The school is open
Saturday, from 10 to 12 A. M.
Sunday, from 9 1-2 to 12 A. M.
Weendays from 4 to 5 1-2 P. M.

TO CAPITALISTS AND OWNERS OF REAL ESTATE WHO CONTEMPLATE MAKING PERMANENT IMPROVEMENTS.

PHŒNIX WORKS

KITTREDGE

LABOR OMNIA VINCIT

Proprietors of the PHŒNIX IRON WORKS, San Francisco, desire to call your particular attention to the fact that they are extensively and successfully engaged in manufacturing Fire-Proof Doors and Shutters, Bank Vaults, Prison Cells, etc. etc., at greatly reduced prices.

Our practical knowledge of the business has been gathered complete by ten years experience in San Francisco.

Our best reference is our work, which can be seen in nearly every city and town in this state and Oregon.

Particular attention paid to orders from the country.

A large assortment of second-hand doors and safes constantly on hand, and for sale at very low rates.

172 Battery street, near Pacific San Francisco.

MRS. MISH,
Millinery Establishment

MRS. MISH BEGS LEAVE most respectfully to inform her customers and the public generally, that she has opened a New Store at No. 185 Clay street, between Montgomery and Kearny, where can be found at all times a full assortment of *BONNETS, CLOAKS, MANTILLAS*, &c., and every article in the line. The very latest and newest styles received by every steamer. Country Dealers will find it an object to call at this establishment, MRS. MISH, 185 Clay street, between Montgomery and Kearny.

o12.3m

PHYSICIANS, DENTISTS, &c.

A CARD.

To ladies and gentlemen who want the attention of a reliable Surgeon and Mechanical Dentist, we recommend Dr. M. Sichel.

Dr. Sichel has practised in New York for many years in every branch of Scientific Dentistry; he recommends itself—aside from preservation and use—by the elegibility of charges, as will be seen from the following terms:

The best Artificial Teeth, in gold blade, from $5 to $8
Teeth set on healthy roots, $4 to $8
Teeth filled with pure gold, $3.
Teeth extracted, $1.

All operations and mechanical work warranted.

Office, 144 Sacramento street, between Kearny and Montgomery streets (over Norcross' store).

CARL PRECHT,
Dr. Med. Chir. and Accouch
Office hours from 7 to 11 o'clock
223 Dupont street, near to Washington
jy 10

DR. J. REGENSBURGER,
PHYSICIAN AND SURGEON
NO. 188 WASHINGTON STREET,
Between Kearny and Montgomery streets
19.3m San Francisco

STECKLER

EXCHANGE,

Corner of Sansome & California Sts.

This new and spacious hotel, centrally located, merits the attention of every business man visiting the city, as also of all those who love neatness, comfort, and good table.

Coaches will convey guests to and from the house.

EDWARD STECKLER, Proprietor.

The best Purifier of Blood—Hall's Sarsaparilla with Dock and Iodide of Potass.